

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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L.S.A. GARDEN MEETING, July 13th.

See page 212.

NOTES BY THE WAY.

One of our militant clerical correspondents writes suggesting that we should give attention to the assumptions calmly made by the Rationalist party. He observes:—

They really are made with such confidence and repeated so often that they positively stagger even intelligent people. Take the first instance to hand. Mr. Clodd writes about "evidence to the contrary," viz, against survival. This is bluff pure and simple and its publication causes the unwary to imagine that there really is some evidence in the possession of scientists which definitely disproves a future existence. Now, how can there be such evidence? Direct evidence is, on the face of it, impossible. It would involve a contradiction in thought. What remains is only presumption, or, at the very utmost, circumstantial evidence, and this must be balanced against a strong and increasing force of direct evidence going the other way.

We quite agree with our correspondent, who is a considerable scholar and an able logician. There is certainly an impression abroad that in some way or other science has actually *disproved* human survival. As our correspondent remarks:—

The impression is very vague but it is current even among people who attend churches and chapels. Subconsciously it is at the root of the prevailing indifference to religion. It is upon this impression that Mr. Clodd and his colleagues really depend. The crass folly of the Church has discredited belief in a future life by associating it with such absurdities as a bodily resurrection.

* * * *

We have been reading lately a book by Mr. St. George Lane Fox Pitt, whose name is so well known in connection with the philosophical side of psychic research. It is entitled "The Purpose of Education," and contains a preface by Professor Emile Boutroux of the French Academy. We have not space to go into a full description of the work, but as it approaches the problem of education from the spiritual side, the author is able to unify and illuminate large areas of conflicting thought by the aid of great principles. He shows how our civilisation with its thousand discords is the outward expression of the exaggerated sense of separateness and isolation between soul and soul. Hence the devotion to material methods by which egotism may be expressed in the form of property and possessions. We are now, under the stress of calamity, growing out of this crude order towards a unity in which the old antagonisms will be finally resolved. We are passing from the physical and psychical into the spiritual stages of evolution. There is an awakening from the old illusions of sense to the consciousness of a larger Self into

which the little selves shall merge themselves, finding not extinction but true life, liberty and expansion in which each can express itself to the utmost in that harmony which alone is heaven.

* * * *

We have always held that the most reliable authorities on psychic phenomena and its philosophical interpretation are those who, besides having a natural aptitude for the subject, are wide-minded persons able to take an intelligent interest in other subjects. The defects of the specialist on whatever subject are notorious; he is too apt to get his knowledge out of focus. The views and experiences of the "hard-headed, practical man" have a definite value, but it is quite easy to exaggerate it. Often it takes less to impress this class than to impress the more imaginative types. The latter are keener-witted and more resourceful in devising explanations of what they see, and when they are once convinced they may turn out to be really the more practical of the two classes, since their minds move more quickly in the new region of knowledge, and adapt themselves more easily to its complex conditions. We have known some supposedly dreamy, meditative folk who were far keener observers and gifted with more analytical reasoning powers than the "hard-headed" type whose experience was mainly gathered in the world of commonplace facts. There is, of course, the danger to some of the finer-minded of "being carried off their feet," but this matters little if it is merely the preliminary to flying! But until their wings are grown it is a counsel of safety to trudge the solid earth.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 7TH, 1888.)

"I am one of those" (writes General Gordon in his journal) "who believe in the fore and future existence of what we call animals." He also believed in the fore as well as in the future life of man.

Spiritualism is dead, says the scribe of the "World," yet here it turns up in very high and orthodox places: "At a meeting of the Royal Society of Literature last night, Dr. W. Knighton read a paper 'On the Literature of Spiritualism,' in which he traced the modern development of Spiritualism to the Wesleys. Animal magnetism, mesmerism, hypnotism, and clairvoyance were pressed into the service of Spiritualism, and a literature was gradually developed, with its own periodical papers, magazines, and reviews." We see, though we should like to read the paper in full, that Dr. Knighton does not appear to know that animal magnetism, mesmerism, and hypnotism are various names for the same thing. As to the literature of Spiritualism, we could have enlightened the doctor if he had applied to us.

—From "Jottings."

THE doctrine of immortality is the doctrine of doctrines, a truth compared with which it is indifferent whether anything else be true.—BUCKLE.

TO-MORROW, at 6 p.m., the Rev. L. W. Fearn (Warden of the Church Mystical Union) will give the first of a series of four Sunday evening addresses on "Reconstruction," at All Saints' Church, Norfolk Square, London, W. (near Paddington Station), the titles being "Thought," "Self," "Religion" and "The World."

THE INVESTIGATION OF PSYCHIC PHENOMENA.

SOME HINTS FOR BEGINNERS.

By T. ALFRED KENNION.

There is a growing tendency on the part of educated men and women to endeavour to find out for themselves as much as they can concerning the continuance of life after death. There is, however, no known short cut whereby this knowledge may be attained. There are two methods, both of which call for the exercise of considerable time, patience and judgment on the part of the would-be investigator. In this article it is not proposed to deal with the direct method, by means of which the student may, it is claimed, qualify him or herself to travel at will and consciously on the astral plane, as this calls for efforts beyond the reach of the average individual. The second method is by the study of sensitives, as they are sometimes termed; and by care and perseverance satisfactory results may be obtained. Let us glance briefly at some of the difficulties that may be encountered, and the best means of overcoming them, as well as the best methods to ensure success.

To begin with, each of us is an incarnate spirit, and as such is capable of communicating under certain favourable conditions with other spirits who may be discarnate.

Although incarnate spirits who wish to communicate with each other generally do so through the physical organs of speech, instances are sufficiently common of telepathy, the unspoken command, ordinary influence of one mind over another, and, finally, the hypnotic influence, which all tend to show that incarnate spirits can communicate with and influence each other without the use of speech. Similarly, discarnate spirits can and do communicate with and influence incarnate spirits.

The vast majority of those who attempt to communicate with us through the average medium would seem to be on much the same plane of intelligence as the majority of mankind. Just as on the physical plane the law of attraction between those of similar rates of vibration holds good, so are discarnate spirits attracted to incarnate spirits of a like speed of vibration, the speed being determined by the degree of development of their spirituality and their freedom from the attractions of earth. This is the attraction of groups or spheres, and has nothing to do with those of opposite polarity within those spheres.

A sensitive or medium is one through whom, owing to some fitness, natural or developed, communications from those on the other side may be received. These communications are heavily "censored" by the controlling spirit or guide; individuals cannot communicate at will with whomsoever they may desire.

It might be well if those who desire to obtain a message from their friends who have passed over would bear in mind that to do this certain conditions are essential. The sender of the message must be in rapport with the medium, and, if possible, the medium should be in similar harmony with the inquirer. In most cases where satisfactory messages have been received there are indications that the sender had used his or her influence on the spiritual plane to bring about the visit of the inquirer to that particular medium. All messages are liable to be distorted and vitiated by the personality of the medium. And, lastly, there is at present no known method of proving the identity of the sender beyond the possibility of a doubt.

The conditions affecting intercourse between ourselves and the other side may be compared to those existing between this country and America in the early days of the discovery of that country. Thousands of people crossed the Atlantic, and in so doing severed themselves from the associations on this side almost as completely as if they had crossed the "Great Divide." Means of communication were slow and uncertain. If one wanted news of a friend or relative one had to find (no easy task) some individual who had received a letter from that far-away land, get permission to hear its contents, and see if it contained any mention of one's friend or relative or of any circumstance which would affect him or her—a most unlikely event. The letter, so full of interest to the recipient, with its details of the new conditions and information as to the writer's own safety, might be quite devoid of interest to the anxious inquirer who longed for news of his own folk. Yet even such a letter would serve to corroborate his belief in the reality of the new country, and to allow him to hope that all was well with his own folk. Once in a while news would come that a message had been received by word of mouth for so and so, but by the time the message reached the person for whom it was intended, it would frequently be slightly abbreviated or unintentionally

altered and necessarily laconic. While its scientific value would not be great, it would be none the less welcome to the recipient as telling of the sender's safety. Those who persevere in their endeavour to find proof of the continuity of life after the change called death will be rewarded abundantly by proof received in their presence even if it is not addressed to them.

The following hints may be of service to such as wish to find out for themselves some proof of the continuity of life:—

When visiting a professional medium, avoid stating what you want, or thinking of any definite person or event. Await developments. Do not be disappointed if you get no results. You should at least have learned something during the interview, either in regard to mediums or in regard to spirit life.

The best results—though, of course, the least heralded—are obtained in private homes, with possibly yourself the only stranger present. An opening can be made by suggesting that a table be "magnetised." To do this, select, if possible by intuition, one of the members of the family to sit opposite you at a small table (it does not matter whether it has three or four legs). Provide yourself with a pencil and block of writing-paper in case of need. Invite your partner to place both hands, palm downwards, on the table, doing the same yourself. Then both of you continue to sit, either in silence or quietly talking, as you feel inclined. In the course of a few minutes, if you and your partner are furnishing the right conditions, some movement may be observed in the table. As soon as this commences, mentally encourage the visitor to continue his efforts until, in reply to your inquiry, three fairly vigorous raps or tilts are given. When this evidence of there being sufficient power is given, you can proceed with such preliminary questions as you may deem advisable—whether, for instance, other members of the family shall be admitted to the table, and if so what places they shall occupy; which of them are mediumistic and what faculties they possess; whether communications shall be by raps, writing, or through trance; the identity of the communicating intelligences, and any other inquiries that the special requirements of the case may make necessary. By making these questions mentally and not audibly, time is saved, and the replies are free from the conscious influence of those present. After these questions have been answered, you will be guided in your next step by the information furnished as to the faculties of those present, and the method of communication selected. Whichever it is, it is liable to be weak and defective at the start, and it will probably be necessary for you to assist by the making of passes over the arm of the writer, or the upper part of the body if the medium is in a trance, or by simply asking for quicker or harder raps or tilts, or that they be repeated until clear, if this method is adopted. Much patience is required, as only after a certain amount of practice can one decide whether or not it is worth while to proceed with the development.

The use of the table will, in most cases, afford a rapid means of entering into communication with the spirit world; but when this has been accomplished it may be discarded for writing or trance methods, which are more satisfactory.

From the standpoint of the investigator there would seem to be many advantages in making use of various sensitives, as against that of working day after day with the same one. No two mediums are alike, and it is well to keep them apart, to avoid possible unconscious imitation of style.

Frequently the investigator, when he has discovered a sensitive capable of giving more or less coherent communications, is satisfied with this, and pins all his faith on the results obtained. He may be fortunate enough to get what is, for him, proof of continued existence from that one medium. As, however, life on the other side is largely, if not entirely, made up of "conditions," and as these vary in each individual, it is obviously impossible for anyone to do more than speak of his own experiences, and even these have perforce to be modified to a greater or less extent by the intelligence of the medium through whom they are given. It is only after a prolonged study of as large a number of sensitives as possible that some slight knowledge may be obtained of a few of the conditions to be met with on the other side. In this way, too, one may come across sensitives possessing divers faculties, such as the gift of healing, the different phases of clairvoyance and clairaudience, the speaking with strange tongues, levitation and other forms of mechanical mediumship, "apports" and materialisations.

Fortunate, indeed, is the individual who, as a result of his studies and investigations, discovers that the nearer he can live in tune with the Infinite here on earth, the better prepared will he be to enter on that endless service of love on the other side where he will have access to the sources of all knowledge, from which he can draw what it is in his power to use for the benefit of mankind.

TELEPATHY, ITS NATURE AND FUTURE POSSIBILITIES.

XI.—A JOURNALIST'S VIEW.

[The following was not sent us officially as a contribution to this discussion, but was contained in a letter recently received from H.W.E., a journalist who, in addition to many notable achievements in the newspaper world, has made a long and painstaking study of psychical science, and, although confining his attention mainly to the literary side of the subject, has obtained conviction of its truth and is doing some valuable work. Hence, though not written with an eye to publication, we give his remarks a place here.]

My mind is just now occupied with an inward study of telepathy. So far I can divide it into three phases, or rather—shall I say?—three coherers, the spiritual, the subconscious, and the lower or mental. Swedenborg is very illuminating on the subject though he does not use the term "telepathy." Our spiritual self, I find, lives in a continual state of communication with the unseen by telepathy. This method of communication can hardly be called communication in the sense as we know it, because the knowledge imparted is the appreciation of the whole of the state in which the spirit lives. May I put it that the term "instantaneous" is not quick enough to express it? Telepathy is not measured by distance or time: it is of the very conditions in which your spirit dwells. A spirit desiring to convey information to the brain of the body in which it dwells, does so by telepathy, carrying the information direct, but does not always get response, for the message may not pass the subconscious mind till some time later, and when the brain receives it the message is often distorted by contact with the subliminal faculty.

Now each human spirit knows all about every other human spirit with which it comes in contact. Camouflage is not possible on spirit planes. For instance, my spirit knows yours: that is why I get flashes of you mentally now and again. But they are only flashes. To live in the spiritual condition in a human body continuously is, as you know, impossible here. Some people can, however—for some reason I have not yet fathomed—keep up this condition of spiritual telepathy for short periods. If I wish to convey a thought, sign or symbol to you, my spirit telepaths that thought to my brain. My physical condition becomes aware of it. But your spirit knows of it at the moment my spirit thinks of it. Then your spirit tries to get the information through to your brain, which may or may not get the idea in its true form or sense, because of the passage through your subliminal mind to the lower mind and brain.

I fear that, as I put it, all this may not seem very clear to you; but my whole point is that the term "mind to mind" is wrong, in the sense that telepathy is really "spirit to spirit" first; "mind to mind" is the lower and physical expression only, and that is where the mistakes occur. Now all living things use spirit to spirit communication, or "telepathy," as we call it—be they moths, ants, dogs, or humans. The "human," being more complex physically, does not respond so quickly to spirit as the lower order. We often hear of the so-called "sixth sense." I cannot help feeling that that is in reality the spirit sense, and the more open we keep our mind and the clearer the brain, the greater opportunity we have of hearing and knowing and seeing by our physical mentality and sight the spiritual world in which we all live, and of which so many of us are yet unaware.

Until the S.P.R. recognise the spirit of man, I fear they will never solve the problem of telepathy, and until Science admits that man is a spirit, and works down to the physical plane instead of using that plane as its basis, I do not think we shall get much forwarder.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donation: F. W. Bennett, £1.

THE death is announced from Paris of M. Josephin Peladan, who revived the Rosicrucian sect some twenty-five years ago, but who will be best remembered in connection with the famous Prophecy of Johannes, the story of which we shall deal with next week.

We have received from Mrs. Leigh Hunt Wallace, so well known in connection with food reform and kindred subjects, a copy of a circular in which she acknowledges the many sympathetic letters she has received in connection with the death of her son, Major Joseph Stephen Wallace, M.C., R.A.M.C., and gives extracts from some of the letters and press notices, describing his splendid qualities as a soldier and a man.

OCCULT POWERS AND HEALING.

ADDRESS BY MAJOR HILDER DAW.

On the evening of the 26th ult., at a small private gathering at the London residence of Lord and Lady Glenconner, 34, Queen Anne's Gate, Major Hilder Daw gave an interesting account of some of his occult experiences, especially in regard to the development and exercise of the healing faculty. Healing was, he claimed, the oldest of all professions, for the instinctive desire to alleviate suffering must have always sought some means of expressing itself. So the touch of the healing hand had come down from the remotest age to the present day, when its use was known under the repellent title of "Psychotherapeutics." There was a mass of literature on the subject, but the information which could be obtained from books lacked cohesion: there were "missing links." The study was so complex that it was difficult to speak about it with any certainty, but he felt it to be his duty to ask the co-operation of those present in forming a little circle for the investigation of the question. Major Daw went on to recall those circumstances in his career through which he became acquainted with the fact that human beings possess faculties which are not generally recognised in so-called civilised communities. First he told of his discovery, when stationed at Coomassie, of the power possessed by the natives of telling what was going on at a distance when they had no visible means of communication. They knew the progress of King Edward's illness, and that his coronation would be postponed, when the white people in the country did not know. Then came the Major's visit to Canada, and the serious attack of typhoid fever which prostrated him there and which finally led to that peculiar condition wherein the spirit is able at will to leave the body. He exercised this power, in all, about fifteen times. On these occasions he set himself certain problems to solve. The solution of several of these he had no means of checking, but a few remained which made a great impression on his mind. Here Major Daw narrated instances of the extraordinary way in which he had, independent of the use of any normal faculty, been able to tell what was happening or was about to happen, or, by acting on a sudden and unaccountable prompting, had discovered and thwarted an ingenious endeavour to defeat the ends of justice. Turning the knowledge he had obtained in the direction of healing, he discovered that the channel of the healing power which could be exercised through the human organism resided in the finger-tips. By looking for a little while at a bright light through one of Dr. Kilner's glasses, an alteration was effected in the chromatic focus of the eyes. If after this the light was turned very low so that the outline of objects was only just visible, and the hands were held opposite to each other in front of a black surface, faint rays could be seen streaming from the finger-tips of each hand to those of the other. At the speaker's invitation each member of his audience in turn tried the experiment—with varying success. In conclusion, Major Daw gave a practical illustration of the methods he adopted with several patients. In the course of his address and at its close he replied to questions from Sir Oliver Lodge and others of the company. The usual vote of thanks followed.

SPIRITUALISM IN GOVERNMENT CIRCLES.

We cut the following from the "Sunday Herald" of the 23rd ult. If what is stated is correct Spiritualists may welcome it as another indication of the headway their subject is making, and can afford to dismiss with a tolerant smile the writer's air of lofty superiority:—

"Spiritualism, as everybody knows, has been spreading among credulous people during the war, but from what I hear it has recently been making fresh and possibly disastrous inroads into Government circles. I understand that some Government officials of high standing and responsibility are showing undue interest in these undesirable experiments. The latest sensation of the kind is a séance at which early this week a message was alleged to have been received from Lord Roberts reiterating his pre-war warnings about conscription, and predicting that Thursday would be a fateful day in this connection. It was on Thursday last that Lord Curzon announced the abandonment of conscription in Ireland!"

FORTUNE-TELLING.—Jules Audiger Tovey, of Uxbridge-road, was fined, with costs, £57 12s., and his wife, Alexandra Tovey, was bound over, at West London police-court yesterday, for professing to tell fortunes. Defendants carried on business at a "phrenological institute," and it was alleged by the police that numbers of people called for the purpose of having their fortunes told by cards, &c.—"Daily News," June 28th.

London Spiritualist Alliance, Ltd.,

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SEANCES AND SEEKERS.

SOME THOUGHTS ON PSYCHIC INVESTIGATION.

To arrive at the inner realities of Spiritualism means for many people a long and wearisome journey. For some the road lies through the séance-room; and, of course, there are séances and séances. There are experimental circles, too frequently haphazard affairs, where the sitters meet week after week, without much previous study of the subject, gaining but indifferent results, sometimes even none at all. There are others, held in the same chance-medley fashion, which yield proofs in abundance but also a full crop of perplexities. There are séances in which the sitters, proceeding in a careful way and thoroughly understanding what they are about, gain results not only in full measure but all keyed to a pitch of dignity and sweet reasonableness. In short, there is the successful séance, the barren séance and the séance which is neither one thing nor the other. We have known them all, and each in its way has proved to us highly educative, helping to build up a fabric of unassailable conviction for one who had passed from blind faith to rationalism and so on to a position in which faith and reason met and helped each other. We came at last to see that communication with the unseen world was a scientific as well as a religious or social matter. It was as much an experiment in the higher chemistry as a domestic or devotional rite. The man who knows something of the construction of a telephone has a distinct advantage over those who can only use it after it is made, and who when it goes wrong can do nothing to set it right. Séance results are always in exact accordance with the mental, psychic and spiritual elements which make up the circle and its grouping, and with the conditions prevailing at the time. There are circles from which the investigator emerges with indubitable evidence of the reality of a spirit world and also invigorated in body and mind, bearing with him thereafter an influence so strong and gracious that it remains with him to his life's end. It is almost the reverse of the picture to consider the case of the inquirer whose experiences leave him unsatisfied and perplexed by contact with things which seem to belong neither to this world nor the next—hybrids, fantastic compounds of the real and unreal, neither darkness nor daylight—the twilight of the Borderland. This is the investigator who sometimes abandons the inquiry. He tells you confidentially that he has looked into the matter and there is "something in it." What precisely it is he cannot say, but on the whole he regards it as a subject that is, perhaps, better left alone. Of course, if he kept on and at the same time studied the science of the matter, which would involve some little attention to psychology, he would probably achieve success. As it is, the "Faint heart" and the "Ready-to-halt" type of pilgrim has to await the arrival of some representative of "Mr. Great-heart."

Our advice to all inquirers who are bent on gaining practical experience is to make some preliminary study of the subject. This study in some few cases has proved all that is necessary. The inquirer has kept on with his examination of the recorded evidences and at last finds himself content to accept them without personal demonstrations. It is part of the eternal paradox to find, as we have found, persons who have witnessed all the phenomena, and remained dubious, while others who have "seen nothing" but who have intelligently studied our literature, are fully convinced and ready to bear testimony. These have been blessed with the "scientific imagination."

But although we may deprecate chance-medley methods in investigation, they are not always barren. Now and again a happy star prevails over the desultory and un-

systematic, and the fortuitous concourse of atoms is wrought to beauteous shapes. That is how the random and casual revenges itself on the formal and regular. But on the whole the séance of method is the more reliable; the steady flame is preferable to the fitful flash, however brilliant the latter may be. The best of our evidences already on record belong to experiments conducted on systematic lines. We have only to point to the séances in which Dr. Crawford gained his valuable results.

As to that kind of séance, now becoming rare, in which the rogue imposes on the noodle, or foolish persons humbug themselves and each other, we have nothing to say. We leave those who frequent it, and those who (not unjustifiably) satirise it in the Press, to their own devices.

MYSTIC POWER.

BY THE REV. F. FIELDING-OULD, M.A.

We say a "rich man" when we mean a man who has riches; but that is really a very different thing. The art collector may have a house filled with rare porcelain and pictures by master hands, he may have drawers of uncut gems, cameos, and old French watches, but his wealth is really in his mind; it lies in his knowledge and power of appreciation. If he dies and leaves his collection to an uncultured and inappreciative relative, he does not make him rich, he only gives him riches.

Much the same thing is true in religious matters; a man may know, relatively speaking, a great deal about God, but not know Him. There is all the difference imaginable between the theologian and the mystic. The latter is not dependent on "hearsay evidence," he has seen and proved the thing for himself; he "has direct and intimate consciousness of the Divine Presence," a "luminous awareness." "In the mystic," says Herman, "that susceptibility for God which is latent and neglected in the average soul reaches its full development and becomes real apprehension, a vital perception of reality more clear and convincing than the testimony of the senses." No martyr would have given himself to torture and a horrid death in mere obstinacy for a set of opinions; the unseen had gradually become a vital reality to him; something which claimed his loyalty and repaid it even at the stake. It is the service of Spiritualism that it helps to set free what we have of mystic power; it opens the shrine to many who stood and shivered outside, and who fumbled at the elaborate latch of the creed which seemed to hold the door closed instead of opening it. But, having got in, do not let us linger in the porch, but advance into the infinite mysteries which lie beyond. As our mystic power increases we begin to see in the dark, and the ancient dogmas which repelled and filled us with suspicion begin to take form and glow with light. We gain glimpses of the Infinite Being, "incomprehensible" as the Church says, *i.e.*, without bounds or limitations, inexhaustible; of the Eternal, outside time and the succession of events, possessing Universal consciousness, a complete cognisance of all things, not stored in memory but lying open to the perception—amid the rush of ten thousand worlds noting the sparrow's fall and numbering the hairs upon the human head: "Whither shall I go then from Thy spirit, or whither shall I flee from Thy presence?" We see in the First Cause of all things the pattern and archetype of every creature. Man is "made in His image" in that there is something in the essential being of God of which humanity is the outward, the externalised expression. Christ was surely the human aspect of God in its perfect manifestation, truly God, but not all there is of God—"My Father is greater than I." Truly "our feet are set in a large room"!

LONDON SPIRITUALIST ALLIANCE, LTD.

SUMMER MEETING.

We repeat last week's announcement that on the afternoon of next Saturday, the 13th inst., a garden meeting will be held, by the kind invitation of Dr. and Mrs. Powell, in the grounds of their residence, "Rosedene," Christchurch-avenue, Brondesbury Park, N.W. Members of the Alliance who desire to be present are asked to send in their names to the secretary as early as possible. Tea (at 4 o'clock) will be provided, but guests are expected to bring their own more solid refreshments, including, of course, sugar. Stations: Brondesbury Park (not Brondesbury) North London from Broad Street; Kilburn Brondesbury, Metro. Bus 8 passing corner of Christchurch Avenue.

THE TELEPATHIC SENSE IN INSECTS.

Over against the marvel of the migratory instinct in birds of which our contributor, Mr. B. M. Godsall, gave such striking examples in his recent article "Spiritual Law in the Natural World" (page 186), may be set the equally marvellous faculty which enables the sexes of certain species of insects to communicate with each other over long distances. Mr. H. Knight Horsfield writes in the "Daily Mail" of the 18th ult.:-

"The story of the Oak Eggar moth has all the qualities of a fairy-tale. When the maiden emerges from the cocoon she may find herself imprisoned in the chip box of the naturalist, it may be, in the heart of a smoky town, many miles from the haunts of her kin. Nevertheless, she at once announces her advent to her possible swains, then hovering over the far-away moorland. How is the communication made? By what manner of wireless telegraphy is the imperious message sent which is responded to instantly by the Eggar gallants, who desert their fragrant habitat, brave every obstacle, ignore adverse winds, shape their course through a strange and dusky wilderness of bricks and mortar, find the identical house, and, at length, laughing at locksmiths, cluster in masses around the tiny prison wherein the young princess is interned?"

Mr. Horsfield asserts that the facts are unquestioned, but the manner of communication remains undiscovered. "Darwin, Wallace, Ray Lankester, all the great ones, indeed, are silent, or at the best inconclusive." Fabre, "the insects' Homer," devoted long periods to devising tests.

"He abandoned, of course, any hypotheses based on the faculties of sight and hearing; the sense of smell appeared to be the only line of correspondence open. . . . He tells us he made his study a very charnel house of horrible stench; still the Oak Eggars came to gather passionately about their idol's gaol. Nevertheless Fabre himself seems finally to lean to the scent theory, but he plainly does so for want of a better. At the risk of stepping in where the angels of science fear to tread, or, at any rate, tread gingerly, I should like a word here. By what right do we restrict insects to our own five senses, and especially to the obviously limited range in which these act? Five is an arbitrary number: in other realms of nature there may be fifty or fifty thousand.

"Recently I received from an officer on the South American coast the following letter: 'One bright, clear day last week (March of this year) we were lying close inshore and sending out intermittently on the low-power wireless when the air seemed to become full of butterflies and other winged insects. The majority of the butterflies were white with black spots or tortoiseshell. When the wireless stopped they all disappeared. Was this sudden attraction to the ship due to the wireless? There was no wind at the time and the season now corresponds to early autumn at home.'

"It would appear from this that some insects, at any rate, including certain butterflies, possess organs capable of response to the vibrations of the wireless, vibrations to which our own coarser organisations are altogether insensible, and by parity of reasoning it is fair to infer that the male Oak Eggar may own a receiver by which it actually takes in the love message despatched by the imprisoned maiden in the chip box miles away."

THE CRITICAL STAGE.

As a nation we have entered upon the most critical stage of the struggle forced upon us. There are people who say they do not care which side wins as long as peace comes soon. But such peace as we would receive after our defeat is not of a kind to attract most Britishers. Mr. Rudyard Kipling, in his speech at Folkestone, warned us as to what such a peace would mean. "If we fell short of victory, every relation, every understanding, every decency upon which civilisation has been anxiously built, would be washed out, because it would have been proved unable to endure. . . . Under the German dispensation man would become once more the natural prey, body and goods, of his better armed neighbour; women would be the mere instruments of lust and cruelty; and labour would become a thing to be knocked on the head if it dared give trouble, and worked to death if it did not. . . . The struggle against this evil menace will take every ounce in us; but everything we might have to endure now will be a featherweight compared with what we will most certainly have to suffer if for any cause we fail of victory." To all who share that view I would submit the importance not only of active participation in all the material means of achieving success, but in the inward attitude of heart and mind, in the disposition, in the habitual mood, and in the ethical effort maintained from hour to hour.

—From a Sermon by the REV. J. TYSSUL DAVIS, B.A.

DR. JOHNSON AND PSYCHICAL RESEARCH.

One of the most interesting articles which has appeared in the "Journal" of the American S.P.R. of late is from the pen of Dr. Walter F. Prince, who writes of Dr. Johnson as a Psychical Researcher. It is an admirable piece of work, and proves that that master of sturdy English common-sense was a far more critical student of what to him was the "supernatural" than even many of his admirers would suppose. We hope one of the critics of psychical research, a distinguished literary man and Johnson worshipper, will read the article: it will give him some new light.

We present a brief synopsis from Dr. Prince's study of Johnson.

After remarking that such a thing as a Psychical Researcher full-fledged was not possible in the eighteenth century, the author alludes to the aptitude of Samuel Johnson for psychical inquiry, and proves his case by many quotations from records of the sage's career. He takes, for instance, a passage from Boswell's "Life of Samuel Johnson," in which is described a conversation about ghosts.

Johnson has just told Boswell of John Wesley's account of the ghost at Newcastle who "was said to have appeared to a young woman several times, mentioning something about the right to an old house, advising application to be made to an attorney, and, at the same time, saying the attorney would do nothing, which proved to be the fact." John Wesley thought that "this is a proof that a ghost knows our thoughts." Johnson does not agree. Here follows a quotation from the "Life":—

"It is not necessary to know our thoughts to tell that an attorney will sometimes do nothing. Charles Wesley, who is a more stationary man, does not believe the story. I am sorry that John did not take more pains to inquire into the evidence for it.

"Miss Seward (with an incredulous smile): 'What, sir! about a ghost?' Johnson (with solemn vehemence): 'Yes, madam; this is a question which, after five thousand years, is yet undecided; a question, whether in theology or philosophy, one of the most important that can come before the human understanding.'"

Here (writes Dr. Prince) he is interested in John Wesley's ghost story, but cannot accept it, for—

1. The proof is insufficient; Wesley did not take time to examine the girl who told it.
2. The supposed prediction may easily have been a mere guess with a large chance of fulfilment.
3. Charles Wesley, who is more inclined than John to be ultra-conservative, disbelieves the story.

Yet he regrets that John Wesley did not examine the evidence better. It would have been worth while. For—

- (a) The question is undecided after (at least) five thousand years.
- (b) It is one of the most important, whether of theology or philosophy, which can come before the human understanding.

All this is in perfect harmony with the principles and prevailing practice of our modern Psychical Researchers.

Johnson, never a well man, waxed in physical ill as he grew older, was subject to a nervous malady which showed itself in odd symptoms, and suffered much from insomnia. He was also afraid of death, and took an interest in alleged occult phenomena. If he had professed having veridical dreams, seeing apparitions and the like, how the choir would have chorused that these were fully accounted for by his pathological condition, his apprehensions and his predilections! But he never had an "experience" in his life except that once he seemed to hear his mother, living in another town, saying, "Sam," and then—"nothing ensued." Nor in all the volumes of Boswell's biography, or in his own writings, is any occult experience accredited to any relative of Johnson.

Neither had he any practices, scruples or irrational apprehensions which would warrant his being called superstitious. He himself says in his essay on screech-owls, in the "Rambler" (Essay of October 9th, 1750):—

"Though I have, like the rest of mankind, many feelings and weaknesses, I have not yet, by either friends or enemies, being charged with superstition. I never count the company which I enter, and I look at the new moon indifferently over either shoulder. I have, like most other philosophers, often heard the cuckoo without money in my pocket, and have sometimes been reproached for not turning down my eyes when a raven flew over my head. I never go home abruptly because a snake crosses my path, nor have any particular dread of a climacterial year."

He rather scornfully rebuked Boswell, who had written of a bad dream about him,

"Nothing ailed me at that time; let your superstitions at least have an end."

After some further remarks on the "resolute rationality" which distinguished the bluff old sage, Dr. Prince proceeds:—

"On Monday, the 16th," so he writes to Mrs. Thrale ("Life," VI, pp. 64-65), . . . "I went to bed, and in a short time waked and sat up, as has been long my custom, when I felt a confusion and indistinctness in my head, which lasted, I suppose, about half a minute. I was alarmed, and prayed God that however He might afflict my body, He would spare my understanding. This prayer, that I might try the integrity of my faculties, I made in Latin verse. The lines were not very good, but I knew them to be not very good. I made them easily and concluded myself to be unimpaired in my faculties."

"Soon after I perceived that I had suffered a paralytic stroke, and that my speech was taken from me. I had no pain, and so little objection in this dreadful state, that I wondered at my own apathy, and considered that perhaps death itself, when it should come, would excite less horror than seems now to attend it."

"In order to arouse the vocal organs, I took two drams. Wine has been celebrated for the production of eloquence. I put myself into violent motion, and I think repeated it; but all in vain. I then went to bed, and, strange as it may seem, I slept."

It is rather a cool and ratiocinatory elderly gentleman who, when terrifying symptoms seize him, proceeds to test his intellect by making Latin verses, and comforts himself by reflecting that, though the verses are bad, he is fully conscious that they are bad.

Let us see further (continues Dr. Prince) how that robust mind which kept itself so remarkably unembarrassed by the easy credulities and the rampant iron-clad scepticisms of his age reacted to some of the topics now embraced in *Psychical Research*.

At the threshold he reminds us that there are questions to which, if we should never be able, at least on this planet, to answer "Yes," we should in the nature of things be unable to answer "No." "The eyes of the mind are like the eyes of the body: they can see but at such a distance. But because we cannot see beyond this point, is there nothing beyond it?" ("Johnsonian Miscellanies," edited by G. P. Hill, "Harper's," 1897, II, p. 287.)

This reminder has not lost its force.

He was impressed by the scandal of the fact that thousands of years filled with reports of apparitions and the like should have passed, without ingenuity enough on the part of man to settle the question.

"Talking of ghosts," he said, "it is wonderful that five thousand years have now elapsed since the creation of the world, and still it is undecided whether or not there has ever been an instance of the spirit of any person appearing after death. All argument is against it; but all belief is for it." ("Life," IV., p. 231.)

Of course in saying "all argument is against it" he was speaking for his own times; no one would quite affirm that now, more than thirty years after the Societies for *Psychical Research* were born, partly out of shame at that mental inertia which caused Johnson to wonder.

At this point Dr. Prince refers to Johnson's views on witches and demon possession, on which he had a singularly open mind. He thought them subjects to be examined and neither accepted nor rejected without investigation. And then he quotes again from the "Life":—

"We drank tea with Mrs. Williams, who told us a story of second sight, which happened in Wales where she was born. He listened to it very attentively, and said he would be glad to have some instance of that faculty well authenticated. His elevated wish for more and more evidence for spirit in opposition to the grovelling belief of materialism, led him to a love of such mysterious disquisitions. He again justly observed that we could have no certainty of the truth of supernatural appearances unless something was told us which we could not know by ordinary means, or something done which could not be done but by supernatural power: that, Pharoah, in reason and justice required such evidence from Moses; nay, that our Saviour said, 'If I had not done among them the works which none other man did, they had not had sin.'" ("Life," III, p. 8.)

Truly (proceeds Dr. Prince) this passage indicates a certain preference for evidence in favour of supernormal phenomena and for the survival of the personality after death! And in the name of common-sense why not? Must a man be as emotionless and frigid as a clam, in order to be a competent inves-

tigator? It is not so regarded in any other department of human inquiry. No one objects that Darwin probably hoped that his theory would be proved. We do not ask what he wanted to prove, but whether he proved it. So peculiar a case is *Psychical Research*, however, that the slightest indication of preference for a solution of the problem in favour of survival is regarded as a disqualification, yet the very man who points his finger at a favourable bias parades his prejudices and scepticisms, even including a personal distaste for survival, as though they expressly constituted him a fair and dispassionate judge. And it is evident that the stories told by Mrs. Williams, though interesting, were not satisfactory, that Johnson demanded that they should be well authenticated before he would give them weight. His standard of authentication was unusually advanced for his time. It was not enough that a human form should appear or that it should in addition speak, something must be said or done by it which could not normally be accounted for. Nor would he have had much patience with the foolish-devout protest that the demand for evidence is a derogation of faith. He recognised that the Founder of the Faith constantly appealed to demonstrative evidence.

After further quotations and comments, all admirably to the point, Dr. Prince continues:—

I had almost said that the relation to Johnson to *Psychical Research* resembled that of Bacon to modern science. That would not be true, for no hand was found to take the torch directly from his. But it is true that though he knew not how to wield the tools of *Psychical Research* as they had not yet been forged, he had adumbrations of its methods, and probably had the clearest vision of its spirit of any man of his age. Walking amid the puzzles of the universe, he neither grovelled in credulity nor bent backwards in prejudice, but kept himself intellectually upright, inquiring and pondering with even balance.

This paper may fitly finish with a few paragraphs from the pen or voice of this mighty thinker, which were not originally directed to the discussion of the questions embraced in what is now known as *Psychical Research*, but which are peculiarly applicable to these discussions. It would be well if all parties to the great debate laid them to heart.

The first bids us remember that the negative side of question can always manufacture arguments against evidence, however overwhelming.

"It is always easy to be on the negative side. If a man were now to deny that there is salt upon the table, you could not reduce him to an absurdity. Come, let us try this a little further. I deny that Canada is taken, and I can support my denial by pretty good arguments. The French are a much more numerous people than we; and it is not likely that they would allow us to take it. 'But the ministry have assured us in all the formality of the Gazette, that it is taken.' Very true. But the ministry have put us to an enormous expense by the war in America, and it is their interest to persuade us that we have have got something for our money. 'But the fact is confirmed by thousands of men who were at the taking of it.' Ay, but these men have still more interest in deceiving us. They don't want that we should think the French have beat them, but that they have beat the French. Now suppose you should go over and find that it is really taken, that would only satisfy yourself; for when you come home we will not believe you. We will say you have been bribed. Yet, notwithstanding all these plausible objections, we have no doubt that Canada is really ours. Such is the weight of common testimony." ("Life," II, pp. 92-93.)

Objections, he goes on to say, may be raised against anything, even each of opposites, one of which must certainly be true.

"The human mind is so limited that it cannot take in all the parts of a subject, so that there may be objections raised against anything. There are objections against a *plenum* and objections against a *vacuum*; yet one of them must certainly be true."

The professional critic and objector can argue against the most firmly established positions, but by constantly seeking to evade the force of evidence, reason is violated and its machinery gradually thrown out of gear.

FREEDOM.—No man is good enough to govern another man without that other's consent. When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-government—that is despotism. Our reliance is in the love of liberty which God has planted in us; our defence is in the spirit which prizes liberty as the heritage of all men in all lands, everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God cannot long retain it. ABRAHAM LINCOLN.

PSYCHICAL PHENOMENA AND ITS OPPONENTS.

It is noteworthy how opponents of the spiritistic hypothesis have shifted their position and changed their line of attack during the last twenty years or more, and how greatly they differ amongst themselves. Writing in the year 1891 Dr. Weatherly and Mr. J. N. Maskelyne in their book entitled "The Supernatural (?) " poured scorn upon telepathy, as being the conception of visionary theorists. Yet only a few years later we find that hardy sceptic, Frank Podmore, relying upon telepathy as upon a two-edged sword with which to combat the spiritistic theory. So vigorously did he use this weapon that he must have greatly shocked the representatives of official science, who did not acknowledge the existence of such a power. More recently Mr. Edward Clodd has cast doubts upon the honesty and good faith of that celebrated medium, Mrs. Piper. Herein he evidently differs from Frank Podmore, above mentioned. In his work entitled "Modern Spiritualism" (1902) the latter author states:—

"It is more to the point that all those who have made a careful study at first hand of Mrs. Piper's trance utterances, and who are therefore best qualified to judge—Professor W. James, Dr. Hodgson, Sir Oliver Lodge, the late F. W. H. Myers, Mrs. H. Sidgwick, Dr. Walter Leaf, Professor Romaine Newbold, Professor J. H. Hyslop—have put on record their conviction that the results attained cannot be explained by fraud or misrepresentation."

Elsewhere the same writer remarks:—

"There is a superstition of incredulity; and the memory of that discreditable episode in the history of science in these islands, the contemptuous rejection for nearly two generations of the accumulating evidence for hypnotic amnesia and kindred phenomena should suffice to teach us that even the extravagances of mysticism may contain a residuum of unacknowledged and serviceable fact. We must not, for the second time, throw away the baby with the water from the bath."

Finally, it would be well for all opponents of the spiritistic theory to bear in mind the words of the great French mathematician and astronomer, Laplace, who said:—

"We are still so far from understanding all the agents in Nature and their different modes of action, that it would display very little of the spirit of philosophy to deny the existence of phenomena only because they are inexplicable in the actual conditions of our knowledge."

E. W. DUXBURY.

WHERE OUR PRAYERS FAIL.

The following are the concluding sentences of a deeply thoughtful article on "Prayers in Time of War," by Mr. E. F. Carr in the "Hibbert Journal":—

"We have set our prayers, both for ourselves and others, too much on earthly things, and have forgotten that if suffering and imperfection were unknown, there would be no room for the more heavenly things of sacrifice and effective love. I do not think that on reflection we really desire such a fairland. When we think we do, what we really long for is a world always a little better than this of ours; not an unthinkable void with no resisting medium against which our wings might beat, but a world of clearer and serener air, where our flight would be more swift and steady; or, in truth, our aspiration is for stronger wings and a more constant heart to carry us against the tempest and above the cloud of our own familiar region. We have tried too little to enter into the mind of God in prayer, and so, by love rising above distance and division and triumphing over chance and time, to share in the divine victory of suffering without despondence and death without despair, which merges our vicissitudes in the deeper pity and the wider joy of God."

A REVEALED VICTORY.—The "Daily News" of the 26th ult. has the following in "Under the Clock": "One of the minor points of interest in connection with this Italian victory is that it is a very palpable hit for Sir Arthur Conan Doyle. In his 'New Revelation' he describes how on April 4th, 1917, he awoke with a feeling that some communication had been made to me of which I had only carried back one word which was ringing in my head. That word was Piave. To the best of my belief I had never heard the word before. After describing how the Italians fell back on the river six months later, he writes on: 'I have still a hope, however, that more was meant, and that some crowning victory of the Allies at this spot may satisfy still further the strange way in which the name was conveyed to my mind.' Really, very intelligent anticipation."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Dr. W. J. Vanstone. July 14th, Rev. Susanna Harris.

The London Spiritual Mission, 13, Penbridge-place, W. 2.—11, Dr. W. J. Vanstone; 6.30, Mrs. Mary Davies. Wednesday, July 10th, at 7.30 p.m., Mr. E. W. Beard.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11, Mrs. Mary Davies; 6.30, Mrs. J. Stannard.

Lewisham.—The Priory, High-street.—7, Miss McCreadie.

Kingston-on-Thames, Bishop's Hall.—6.30, address by Mr. Kirby.—M. W.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 a.m., Miss Felicia Scatterd; 6.45 p.m., Mrs. P. R. Street.—T. W. L.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3 and 7, Lyceum Flower Services, London L.D.C.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mr. E. Meads. 14th, 6.30, Mrs. Jamrach.—F. J. B.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, Mr. T. Olman Todd; 3, Lyceum; 7, Mr. Punter. Wednesday, 10th, Mrs. Podmore; Saturday, 13th, United Picnic to Hadley Wood.—R. E.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Miss M. Mills, addresses and descriptions; also Monday, at 3, public meeting; healing circle at 8. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—Anniversary Services. 11.30, healing circle, Mr. Macbeth Bain; 3, Lyceum Flower Service; 7, great meeting of praise. Monday, 6, war-time tea; 8, great meeting; local speakers, special music and solo; all meetings visitors invited. Tuesday and Thursday, at 7.45; Lyceum every Sunday at 3.

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WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright, 10, Victoria-avenue, Sowerby Bridge, sends us the following statements of the above fund to the end of June: Balance brought forward, £921 14s. 1d.; National Spiritual Church, Regent Hall, Rochdale, £2 10s.; Mr. J. Arthur Hill, Bradford, £1; Belfast Association of Spiritualists, 7s. 6d.; Brighouse (Martin-street) Spiritual Church (second instalment), £1 10s.; per Mrs. Pears, Coventry, 10s.; per Mrs. Rowe, Bedworth, £1; Aston Spiritual Society, per Mr. J. G. Wood (books, collection, &c.), £1; per South Wales D.U., per Mr. T. W. Davies, £28 15s. 9d.; Queen-street Progressive Society, Leicester, £1 15s.; Quaker-street Spiritual Church, Mansfield, £5; Bank interest, £12. Total, £977 2s. 4d.

THE MASTER OF THE TEMPLE AND PSYCHIC EVIDENCES.—We have received several communications and cuttings regarding the recent sermon at St. Nicholas Church, Liverpool, by the Rev. Dr. Barnes, Master of the Temple. Dr. Barnes maintained that the immortality of the soul was purely a matter of Divine and apostolic revelation. He further asserted that there was no reliable evidence that communication between the living and the dead was possible. It is suggested that we should reply to these assertions, but the reply is on record in so vast an array of evidence and testimony from the most trustworthy sources in direct conflict with the assertions of the Master of the Temple, that we feel it is quite unnecessary. If he is unaware of all this literature, or will not be at the pains of examining it before venturing on such rash statements, any small addition we might make would be unlikely to affect his attitude. It may be that in the mysterious providence of things his words will not be without their uses in restraining the weak and foolish from experimenting, or in turning the minds of his more intelligent hearers to careful investigation of the other side of the case.

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A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

In the course of an article in the April issue of the "Journal" of the American S.P.R., Dr. James H. Hyslop has some incisive remarks on the obscurantists in psychical research who darken counsel with a multitude of words. He says:—

I think the sceptic enjoys an enviable position. Like Providence he can sit in the heavens and laugh at the embarrassments which credulity of every kind creates in the minds of psychic researchers who avoid simple and rational theories to play, like sophisticated novices, with the most incredible hypotheses rather than admit that they do not know. Somehow or other we cannot be respectable unless we are explaining things. Wisdom is supposed to consist in having incredible theories about the cosmos when it should be determined by the humilities of knowing facts. The sceptic, when he is wise, demands evidence for these facts and eschews normal and super-normal theories with judicial impartiality, when they do not indicate, on their surface, the relevancy which scientific explanations require.

Of course the sceptic is not always so wise, and usually adopts a theory of his own, a theory, too, which is sometimes more incredible than the facts which he sets out to dispute.

Elsewhere in the same journal Dr. Hyslop refers to a remarkable statement by Dr. Titus Bull, of New York, who in the course of an article on nervous and mental diseases in a medical journal, "The Alienist and Neurologist," admits that he has found in the application of mediumship to his problems a clue that most physicians miss or ignore. "He gives," says Dr. Hyslop, "a few instances in which unmistakable advice and directions were given, or monitions when he had fears about the situation, that signified what was present in the case. His work is confirmative of what has been contended for in our occasional discussions of spiritual healing." Some of our medical readers will cordially agree with Dr. Hyslop in his observation that "there is a large field here open for immediate cultivation." And at this point we cannot resist setting down a conclusion which has long been growing in the minds of some of us—viz., that the simplification of problems of healing in this direction will come mainly from a frank acceptance and recognition of the possibility of aid from psychic and spiritual sources. The gates open quickly to faith and imagination. They are eternally shut to the stony sceptic, who can neither cure nor be cured.

Some of our readers are interested in theories of the fourth dimension which, it is held by certain students, is the region wherein spirits live and move. We have listened to many discussions on the point, learning from one authority that the fourth dimension is best described by the

term "throughth," since it is an extension of our three dimensional world in which one can pass through things as well as around them. That is to put it simply and baldly. The argument is apt to grow terribly complex if pursued too far. And one has to observe the "categories" closely, for it is clear that the physical world can limit only physical things. They are no bar to the *mind*, which transcends them all and may even be unconscious of them as hindrances. The theory is, in short, a piece of intellectual classification designed to provide a clue to an intellectual puzzle. That is not to say it is unimportant, because it is the province of psychic science to make spiritual laws intellectually intelligible and to give a demonstration to the intellect of the reality of a super-physical world.

* * * *

When some time ago we heard a man of high intelligence explaining his belief in reincarnation, it was in terms of the fourth dimension, which, for him, was a solvent of certain difficulties. And in the July issue of the "Occult Review," we have our friend, Mr. F. C. Constable, explaining in the same way the fact that spirits can handle things in their own realm, whereas material objects offer no resistance to their touch. Says Mr. Constable: "We are conditional in three dimensional space, and so have experience of objects which offer resistance. But, if we assume objects exist in two dimensional and in four dimensional space, none of these objects would offer resistance to us; we could not even see them, for objects in two and in four dimensional space have no materiality for human beings in three dimensional space. In exactly the same way, if we existed in *four* dimensional space, objects in that space would be material to us, and objects in three, immaterial." Whether we accept the fourth dimensional theory or not it is always interesting to see the reasoning mind at work confirming the vision of the seer. For the seer simply sees and knows and cannot impart his knowledge except by the process of making it intelligible.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 28TH, 1888.)

The "Boston Daily Globe" tells at length how one Charles H. Bridge was convicted of sleight of hand, "palmistry and otherwise," i.e., of conjuring and counterfeiting Spiritualistic phenomena, by a *bona fide* conjurer of the name of Kellar, in the presence of two thousand people. The trick bench to which Bridge was tied was easily exposed to the audience. These are the tricks: behind them is the reality which they counterfeit. It is all very simple. Maskelyne did the same thing, so long as it served his purpose, only he did not raise an avenging fiend in the shape of another conjurer, nor, it is fair to add, did he ever pretend to be aided by "spirits." Bridge incontinently bolted, and we wish he had been made to stay and eat his leek. But this is no more Spiritualism than it is science, Christian or otherwise. Every charlatan uses the readiest cloak for his shams.

—From "Jottings."

Mr. Fred Evans [a famous psychographic medium] writes me from San Francisco, to announce his coming departure for Brisbane. Sir Thomas McIlwraith, Premier-elect of Queensland, and a party of gentlemen have subscribed and sent funds to bring Mr. and Mrs. Evans out for purposes of investigation.

—From "Notes by the Way," by "M.A. (Oxon)."

THE PLACE OF PSYCHIC RESEARCH IN SOCIAL RECONSTRUCTION.

DR. ELLIS T. POWELL'S ADDRESS AT SHEFFIELD.

[The address given by Dr. Ellis T. Powell at the Annual Conference of the Spiritualists' National Union at Sheffield on Sunday the 7th inst. is so valuable that we propose to give it in full.]

Spiritualists have not, so far, concerned themselves very greatly with questions of social reform—at all events, directly. Their attitude has been a reflection of that of the early saints and mediæval ascetics—"Here we have no continuing city, but we seek one to come." There are, however, obvious signs of change. One is the resolve of your society to utilise its political power for the purpose of bringing about such a modification of the law as will put a stop to the indiscriminate prosecution of psychic sensitives, sometimes by methods which would disgrace a Prussian, and on evidence which would not fairly suffice to hang a dog. But do not let us be satisfied with that. I want to see more changes in the direction of making psychic research, or Spiritualism, a mighty social and progressive force. First of all, no movement is likely to survive in power and influence, during the coming era of reconstruction, unless it offers some contribution to the solution of great problems with which we shall be called upon to grapple. In the second place, I am convinced that so far from Spiritualism being a dumb dog among the sciences, it proclaims the noblest and most exhilarating message of them all. It holds the key that unlocks their meaning, and it raises aloft the flaming torch which must guide their advance.

THE "GREAT MULTITUDE."

One of the most majestic of the spectacles vouchsafed to the clairvoyant vision of the seer of Patmos was that of a great multitude which no man could number, gathered out of all the nations, and standing before Him who sits upon the Throne of the Ages. As the world grows older, the "great multitude" becomes more perplexing, whatever we take to be the time or the mode of its assemblage. As our survey of human history widens, we realise how great the multitude must be. Those who have died during the present war, either in battle or by German massacre, constitute an exceeding great army. Add to it all the victims of conflict during the nineteenth century, and augment the aggregate by the sum of all the lives that passed out in the normal course of events, by old age, disease, and the like, and the imagination begins to boggle at the total. If the process is repeated from every century back to the Christian era, the figures must transcend the intellectual comprehension of any but a trained mathematical mind. It will include, for instance, the myriads who perished in mediæval catastrophes, epidemics, and invasions; and these figures alone would be a staggering revelation of human fecundity and martyrdom. Yet the Christian era is not the last frontier of aggregation. The swarms who came with Xerxes into Europe; the hordes who fell in the Punic, Samnite, and Gallic wars; the hosts, inconceivable in number, who lived and died in undiscovered lands in an age when the known world was just the territory around the Mediterranean; the thronging population of the lost continent of Atlantis, now under the waves of the Atlantic Ocean—all these pre-Christian myriads must be reckoned. Finally, when we have reached the point where history fades into the prehistoric, we have still to attempt some approximate summation of our cave-dwelling, wolf-fighting ancestry, of whose unnumbered multitudes nought remains save a few bones, a skull, a tooth, their arrow-heads, stone axes, and their rude but vigorous drawings of the beasts with which they fought for their own survival—and for our destiny.

A PERPLEXING PICTURE.

At first sight the picture is almost appalling. The reflecting mind is for the moment abashed, if not nauseated, by the contemplation of such a flood of souls passing incessantly into the spirit planes. Must these planes not be crammed, glutted, supersaturated by such an endless stream? What purpose can it serve? Do we really believe that all these souls survive? For our own survival there may be good reason, awake as we are to the wonders of creation, and eager to co-operate in the eternal plan of its Protagonist. But surely (the argument was vividly presented by the late Professor William James) there cannot be an eternity for the hordes of Chinese and Hottentots, Kaffirs and cave-men, who yet must be included in the "great multitude" if we accept the ordinary view of the composition thereof? If God is love, His love must embrace all these. Yet can it be possible? Are we not placing too great a strain even upon the love of Omnipotence, when we assert it to extend to countless millions far exceeding the star-dust in multitude?

THE REINCARNATIONIST VIEW.

At the outset some of my reincarnationist friends may object that our supposed problem originates in a fundamental misconception. "There is," the reincarnationist will say, "no ever-increasing multitude of individual spirits,

There is a limited number of entities, long ago immutably fixed: and these return again and again to the earth-plane, so as to add to their life-experience and enhance their opportunities of development.

"As billows on the undulating main
That swelling fall, and falling swell again,
So on the tides of time incessant roll
The dying body and the deathless soul."

The reincarnationist would remind me of Hume's dictum, that "metempsychosis is the only system of immortality that philosophy can hearken to." And he will proceed to tell us that the periodicity of the return of the reincarnated spirits is fixed within fairly ascertainable limits, so that we may know what was the previous earth-career of this people or that. Aye, we may even watch the more advanced evolution, in a present existence, under contemporaneous world-conditions, of traits distinguishable in the record of their earlier role, centuries ago.

The men of Imperial Rome, for instance, are said to live again in modern England. The decadents and the voluptuaries of 1918—so the reincarnationist asserts—seem to have stepped out of the pages of Juvenal and Suetonius, unhindered by the abyss of centuries that rolls between us and them. As for the incarnations of individual lives, in poetry and in prose, in fact and in fiction, they have been traced by many a luminous pen.

Let us be candid with the reincarnationist. He paints beautiful pictures, which might well tempt us to leave our main theme and follow him. There is far too much to be said in favour of his hypothesis for us to be justified in lightly thrusting it aside. If I were concerned to exhaust all aspects of our subject as I went on, I must perforce examine it. But for the present I desire to leave it undiscussed, and to offer two alternative suggestions. Both are singularly conclusive as solutions of the difficulty about spirit over-population, supposedly beyond the widest embraces of the divine love. Both demonstrate, indeed, that the supposed difficulty is no difficulty at all, but only an elaborate fallacy, which has been able to gain a hold upon the intellect because of the feebleness of its powers of analysis where large numbers are involved.

THE SPATIAL SOLUTION OF THE PROBLEM.

In the first place, there is Dr. Fournier d'Albe's mathematical solution of the mystery. He contends that the ultimate home of the spirit is the belt composed of the atmosphere, which is believed to extend, in a more or less attenuated form, about 100 miles outwards from the surface of the globe. The atmosphere is incumbent upon the earth, at the surface thereof, over a superficies of about 800,000,000 square miles. If it extends 100 miles upwards, its cubical content must be about 80,000,000,000 cubic miles. If the present population of the globe were spread evenly over its entire surface, there would be about one-third of a mile between man and man. In other words, no individual would be nearer than one-third of a mile to any other. Allowing the same distance in an atmosphere with a cubical content of 80,000,000,000 cubic miles, Dr. d'Albe finds room for the entire population of the earth during the last 32,000 years. An atmospheric strata of 100 miles depth solves the spirit population question for the last 32,000 years, and does it without the very least suspicion of overcrowding.

PROFESSOR JAMES'S HYPOTHESIS.

A merely spatial solution, however, will satisfy neither you nor me. For intellectual and spiritual satisfaction we must turn to Professor James's own hypothesis. It not only demonstrates the utterly fallacious nature of our misgivings about spirit over-population, but is itself a charming contribution to the higher thought of psychic research. For, to begin with, it focuses prehistoric man afresh. It claims that they, even as we, were expressions of the Divine, up to the point which organic evolution had at the time attained. "Bone of our bone, and flesh of our flesh, are these half-brutish prehistoric brothers." It was they who, plunged in the despair and darkness of the unfathomable geological ages, made answer (such as they could) to the yearning of the Divine Spirit, and "rescued from the jaws of ever-imminent destruction the torch of life, which, thanks to them, now lights the world for us." Each of them was a spark of the Deity, each an effort of His towards His own self-expression. And the same may be affirmed of all the untold myriads since. Infinite love has called for every separate entity, so that It might see Itself revealed and expressed in every one: just as in each son and daughter the parents see their own traits more or less precisely perpetuated, modified and developed. And because each entity is an expression of Deity itself, started upon an upward path which may take eons to traverse, there is a call for the existence of that entity, and an "appetite for its continuance" within the heart of the entity itself. "Not a being of the countless throng is there whose continued life is not called for, and called for intensely, by the consciousness that animates that being's form." And because we cannot vibrate sympathetically with all these lives, because our fellow feeling can but vaguely realise their individual passion for expression and existence—why, that is no reason why in the heart of Infinite Being itself there can

be any such a thing as "plethora, or glut, or supersaturation." On the one hand (since there is no spiritual Law of the Conservation of Energy) the supply of individual life in the universe can never exceed the demand, for every single being demands his or her own continuance; and on the other it can never outrange the love that contains and fosters and enlightens all, in various degrees of individual advancement, because the love is as infinite as He from Whom it emanates, having neither beginning of days nor end of life. In the very infinity of love itself is the call and the capacity for an utterly endless and boundless accumulation of individual lives.

NO "SPACE" IN THE SPIRITUAL REALM.

It is a staggering fact. Yet it is not hard to realise, or even to envisage before the intellectual eye. The spatial relation, as we understand it, has no existence for spirit—or spirit function. Within a given apartment a certain number of people can comfortably breathe and live. The introduction of others may cause discomfort, but the possibility of mere survival remains. There is a point, however, beyond which the filling of the apartment could not go without jeopardy to every life therein, as it approached more nearly the conditions of the Black Hole of Calcutta. These things, so palpable, so obvious, in the physical world, possess apparently no analogy in the planes where spirit functions with spirit. We cannot imagine the crowding of thoughts, so that it becomes difficult, or impossible, to pack any more into a given spatial dimension. We cannot conceive the jostling of the imagination of A by the imaginations of B, C and D, no matter how confined the space in which the physical individuals may be restricted. There is nothing unreasonable in the idea that all the minds which have ever existed may function simultaneously, and with the least interference with each other's perfect freedom, within the measure which we call a single cubic yard.

NO LIMIT TO THE DIVINE LOVE.

How then can infinite love be congested in the application of its sympathetic vibrations to each separate response, no matter how stupendous their numerical aggregate? When the telepathic "note" of every entity is different, how can infinite love be wearied, saturated, surfeited? In the very difference, in the utter absence of duplicates, lies the key to the whole relationship. "In the fundamental part of religion," said Liddon, "the man must be *solus cum Solo*"—the one with the One, alone with The Alone. If God be infinite, and He is love, then love is infinite too. And if that be so, no paltry system of caste exclusion, no contempt of the humble, the ignorant, the boorish, or the cave-dweller, can avail for one instant to shut out from the hearth-fires of the universe even the lowliest of those who have, through countless ages, attained to consciousness and the desire of its perpetuation here or hereafter. They may have been rude and stupid, scarcely differentiated from the animals they fought. But it is not for us to play the Pharisee with regard to their spirits. "Was your taste," asks Professor James, "consulted in the peopling of this globe? How then should it be consulted as to the peopling of the vast City of God? Let us put our hand over our mouth, like Job, and be thankful that in our personal littleness we ourselves are here at all. The Deity that suffers us, we may be sure, can suffer many another queer and wondrous and only half-delightful thing." If we cannot emulate Him in an infinity of yearning affection for the creatures of His hand—the great multitude which no man can number—at least we can aspire to an all-embracing catholic sympathy, a large-hearted charity—terrestrial virtues which will evolve here and hereafter.

(To be Continued.)

COUNSELS OF COURAGE AND COMFORT.

The contents of this little book,* prefaced by a most apt quotation from the writings of Sir Thomas More, are not offered to the public as *proof* of survival, but as a message of "comfort and hope to the bereaved, to strengthen and purify our faith, and to prepare mankind for the coming of the Master." The letters came impressionally to a lady who had no knowledge of psychic matters; she received them in a state of normal consciousness, "hearing" each word as it came, or sometimes two or three words at a time, sometimes a whole sentence. The editor points out in the introduction that, whilst he and his friends are personally convinced of the identity of the communicators, he makes no claim that this is *proved*, or that the letters contain evidence likely to convince others. He wisely adds, "The book must be judged on its own merits."

The tone throughout is maintained at a high level; it will fulfil its purpose if it quickens faith and increases assurance in the hearts of those who are looking for light in these trying

and dark times. To those who received the letters the communications have brought an undoubting sense of close communion with unseen friends and fellow-workers, and it is with a generous desire to share the blessings they have received that this selection of the writings have been made public. A selection of one or two passages will give some indication of the character of the volume:—

"We are conscious of great thought-waves from many spheres now directed towards the world, and these forces will eventually filter through our minds to yours. Hundreds of angels receive this force and transmit it to us. I can only give this picture to convey the reality to your minds. You have need, O world, to pull the weeds from your surrounding thoughts and deeds, else will the heavenly moisture fall on unfruitful weeds and the beauty of the plant be withheld till the next season. For there are, and will be, many seasons. Now is the most fruitful since the Son of God came among the sons of men as a man, the Man of sorrows. The opportunities now are a thousandfold even compared with those most holy days; for His Spirit is abroad and He Himself coming with steady and solemn tread." (Page 78.)

From an Angel-friend: "Out of this struggle will come new Life, Light and Love. Openings we are making, channels whereby these may flow from our spirit-matter into yours. We are linked together now and for eternity. As our evolution has progressed far beyond yours we desire that you shall come with us." (Page 98.)

Those who have become convinced, as Sir Thomas More has said in the passage at the beginning of the book, that "the dead be presently conversant among the quick, as beholders and witnesses of all their words and deeds," will have no difficulty in believing that those who wait with prayer for light from above, as the editors of this little volume have done, do truly receive the influence of angelic helpers, inspiring thoughts and stimulating faith. Many who peruse these spiritual letters will share the comfort which they have already given to the original recipients.

H. A. DALLAS.

INTUITION AND REASON.

The remarks of Mr. Crom. H. Warren, quoted in LIGHT of the 13th inst. (page 221), suggest the important distinction between intuition and reason. Both may arrive at the same goal of truth, but by different roads.

Intuition procures truth for the individual, whilst reason strives to make it available for the community. Whilst utilising both, it seems to be very necessary that the function of each should not be confused with that of the other. The intuitive perception of the poet is very different in quality from the ratiocinatory process of the logician, but each may subserve the same truth. The first appeals to the individual soul, but the latter endeavours, by logic and scientific demonstration, to convince the community, and it is very necessary that science, as a method of cogent demonstration, should adhere strictly to its own laws and limitations. The individual, however, may wisely avail himself of the help of the poet and the mystic in his private quest of truth. In this connection the following words of Emerson are very apposite:—

"The soul is the perceiver and revealer of truth. We know truth when we see it, let the sceptic and scoffer say what they choose. Foolish people ask you, when you have spoken what they do not wish to hear, 'How do you know it is truth, and not an error of your own?' We know truth, when we see it, from opinion, as we know when we are awake that we are awake. It was a grand sentence of Emanuel Swedenborg, which would alone indicate the greatness of that man's perception: 'It is no proof of a man's understanding to be able to confirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence.'"

E. W. DUXBURY.

THE PAIN OF A NEW IDEA.—In all customary societies bigotry is the ruling principle. In rude places to this day anyone who says anything new is looked on with suspicion and is persecuted by opinion if not injured by penalty. One of the greatest pains to nature is the pain of a new idea. It is, as common people say, so "upsetting," it makes you think that, after all, your favourite notions may be wrong, your firmest belief ill-founded; it is certain that till now there was no place allotted in your mind to the new and startling inhabitant, and now that it has conquered an entrance, you do not at once see which of your old ideas it will turn out, with which of them it can be reconciled, and with which it is at essential enmity. Naturally, therefore, common men hate a new idea, and are disposed more or less to ill-treat the original man who brings it.—W. BAGEHOT in "Physics and Politics."

* "The Opening Door": Communications from Henry Manning, Charles Kingsley, Samuel Wilberforce and others. Edited by John Batten (Kegan Paul).

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DELUSION AND REALITY.

There appeared in a literary review recently a brief notice of a book, entitled "The Christian Science Delusion," the author of which is the Rev. A. C. Dixon, a Baptist minister of Boston, Massachusetts. The work is described as a "scathing criticism." It may easily be so, but not having read the book, we are naturally unable to pronounce on its merits. But the title of it suggested some remarks on the futility of sweeping criticisms. Thus all who have studied the question impartially know that Christian Science is not a delusion. It is based on a fact in Nature—the power of self-help and self-healing in each individual soul. It may be called into action in a variety of ways, reasonable and unreasonable. The peculiarity of some of these methods lies in their being exploited for personal ends, formed into sects and systems, each intolerant of others directed to the same ends, and each claiming an exclusiveness and infallibility which would be grotesque if it were not sometimes tragic, for the tendency of some of these cults to excite rancour and bigotry, and to work mischief in their attempts to perform miracles, threatens at times almost to outweigh the good they can effect in their legitimate fields of operation.

In these matters we have come back to Nature to gain the solution of the problems presented. Thus there have been cases (we need not be specific) in which certain persons have set up as psychological utility agents, who would for a fee perform marvels of one kind or another, whether in the way of healing sickness or giving "occult" assistance in domestic and financial transactions. The result has been a wholesale denunciation of these persons on one side and a glorification, or, at any rate, a vehement defence of them, on the other. Now the partisans of these practitioners have often some undeniable facts to go upon. The magicians have to all appearance worked miracles of a kind. They have successfully taken in hand difficult cases of illness or other trouble. But what is the secret? Simply that these individuals—rogues and charlatans, or prophets and magicians—have in some sort called out certain latent mental or psychical powers in the persons concerned. The people benefited could have performed the miracles themselves if they had known a little more of their own natures and of some so-called "occult" laws. There is no insoluble mystery about it—merely a little ignorance of natural laws, both on the part of those who denounce the practitioners and of those who regard them as genuine wonder-workers.

This is not to say that there are no humbugs. There are undoubtedly persons practising on the gullibility of the simple-minded, the people who will swallow anything and buy rubbish when it is guaranteed to be valuable. That kind of thing is not limited to psychic matters. It is world-wide. You can find it in the shops at the West-end, in the bazaars of Cairo. There is even a psychic element in it—the power of the stronger mind over the weaker. Of course it has its limits. It is strictly limited to the supply of fools, and the fool-population is decreasing rapidly. People are learning by lessons of tragedy the reward of foolishness. Naturally it is puzzling when people of good sense and integrity maintain that they have gained actual benefits from things denounced as "delusions." It puzzles them and it puzzles the onlookers. Hence such books as the one whose title furnishes our text. We have endeavoured in a brief and general way to explain the mystery. It lies in the nature of man, who is only now beginning to know himself and his powers as a creature of infinite possibilities, greater in his godlike attributes even than in his appalling powers of devilry and foolishness.

"THE GATE OF REMEMBRANCE."

MR. F. BLIGH BOND'S LECTURE.

To an audience which filled the Picture Gallery at Queen Anne's Gate to overflowing, Mr. F. Bligh Bond, F.R.I.B.A., delivered his promised address on Thursday afternoon, the 18th inst. The Rev. F. Fielding-Ould, M.A., who presided, expressed on behalf of Lady Glenconner her regret that being out of town she was unable to be present, and briefly referred to Glastonbury and its ancient traditions.

MR. BLIGH BOND then read his paper, which was full of interest, and, although developing a theory of psychic communications with which Spiritualists disagree, was highly appreciated for its fine quality of idealism. We hope to give a full report in following issues.

At the close of the paper, Mr. Hewitt, K.C., referred to the great pleasure with which he had listened to it, and thanked the lecturer on behalf of the audience for the admirably lucid way in which he had presented the matter. They were all indebted to him for his book, "The Gate of Remembrance," which contained the astonishing record of his discoveries and the means by which they were made.

Mr. Hewitt then read several passages from the work, setting out points of view with which scientific Spiritualists were in full agreement. There were, however, other passages which he also cited, in which the idea of individual communicators as the agents in the messages given was evaded in favour of what Mr. Hewitt considered a vague and extravagant hypothesis, and he warmly combated the suggestion that the idea of individual spirit agency in the messages was a "turning inside out of the truth." Here were communications claiming to come from monks and other persons who answered questions, gave their names, and in every way carried out the idea that we were dealing with actual personalities. In regard to what was called automatic writing, Mr. Hewitt said he could speak from personal observation, his allusion being, of course, to the experiences narrated in his book, "I Heard a Voice," and it seemed to him that this theory of cosmic memory was untenable. We had, for instance, the phenomenon of the prediction of future events. What had memory to do with that? Mr. Hewitt's points were marshalled with great effectiveness and the flashes of humour with which he skilfully softened the asperities of debate were greeted with laughter and applause.

DR. ABRAHAM WALLACE, drawing on his long and varied experience of spirit communication, referred to the difficulties of spirit communicators of whose personal reality he was fully convinced. He gave an illustration in the case of a *post-mortem* communication from his friend the late Mr. F. W. H. Myers, who in a message received by Dr. Wallace mentioned the extreme difficulty he found in transmitting with any clearness a message through the brain of another person.

THE REV. L. W. FEARN said that personal and direct experience led him to the conclusion that Mr. Bligh Bond and Mr. Hewitt were both right and both wrong. Neither the one nor the other had the whole truth. It was quite possible for personal minds to communicate from the other side of life. But there was in addition to the individual memory a permanent record of everything, impersonally registered by Universal laws. As in the case of a phonograph record, one could either refer to the record itself or to the personality who made the record. As to psychic scripts, there were two forms of these: the purely automatic, when the brain was non-active, and the writing which came as a kind of dictation from another mind, the consciousness of the writer being, for the time, voluntarily subservient to the mind of the originator of the script. Both were good and useful in their degree, but beyond them both was that form of inspiration which came as a breath from the Universal Spirit. This was in advance of what was ordinarily known as mediumship, which was the conscious expression of personality through a medium.

MR. FREDERIC THURSTAN, supporting, pointed out that the individual life and memory was only partially discreted from Universal life and mind. The personal mind, as Professor Eucken had pointed out, might be compared to an island which was only separated from other islands and continents in appearance, being united with them in depths below the surface of the sea. Individual consciousness was one pole, universal consciousness the other, of one current. Therefore the lecturer referred to "islands speaking as continent group souls" and his opponent to "islands speaking as separated selves."

MR. BLIGH BOND, briefly replying to Mr. Hewitt, explained that the allusions to the spiritistic hypothesis in his book were not meant to be invidious. When he wrote them he was anxious to protest against egotistic tendencies which he had observed in some of those who pursued Spiritualism. The question of personality was a difficult and crucial one. He be-

lived in the persistence of all that was essential in the individual soul, but when the physical body and brain was dissipated there must obviously be great changes in the expression of individual life. The purely physical canons of what constituted personal consciousness were then gone. But that was not to say that there was any loss to the spirit itself. On the contrary it might mean a greatly expanded form of consciousness—a self-realisation of which we have no conception at present. All that was essential, all that was spiritual in the mind and memory, must remain, only so could it be truly enduring.

The proceedings closed with a cordial vote of thanks to the lecturer, and also an expression of the high appreciation of the audience of the kindness of Lord and Lady Glenconner in permitting the use of the Picture Gallery for meetings of such interest and value.

TIME, SPACE, AND NUMBER.

SOME PROBLEMS OF CONSCIOUSNESS.

By CROM. H. WARREN.

I would like to look at the theory of possibilities from the following point of view. Perhaps a discussion might lead to the clearing up of some misconceptions on my part.

I premise the possibility of the Cosmos being something entirely different from what we think it is. We, as human beings only, in consequence of our environment, are endowed with finite thinking faculties, and it is next to impossible to conceive states that cannot come within our capacity. We have a range of cognisance outside of which it is difficult to penetrate—the conception of the infinite would be the first pre-requisite.

It might be said that nearly all the difficulties of mathematics, certainly in a function-theory, cluster round the apparently simple conception of the infinite, and a logical exposition of the subject would be best found in that field of human activity. Applications and examples are cropping up continually in human life, appearing as enigmas and paradoxes, apparently insoluble because of our limitations. It seems to be the boundary fence between the practical and the transcendental.

Human thought is a gradual development, but is like a magnet rapidly increasing in power—as facts and theories are co-ordinated and established, each being a stepping-stone to the next generalisation.

Logical thinking began with the conception of a number, and the idea of its existence apart from the object it represented. This must have been in the mind of man almost from the start of human development, but, practically, it was not until almost the beginning of the nineteenth century that mathematicians realised that the accepted field of number could not make a closed group when confined to reals, positive or negative (by a closed group I mean a set of symbolic operations of such a kind that any operation with them or on them cannot develop a new operation or quantity) and to complete the number-continuum the imaginary "i" was evolved—number now consisting of the complex x plus iy , or z positive or negative. This slight explanation is necessary to what follows, which will act as an apology.

Theory and development have established the existence of such a number-continuum in our practical field of thought, but the question is, is it the final development or limit? I think not. Other systems of number-continua have been studied, all comprised in the doctrine of the n th roots of unity; at present they can be looked upon as purely academic.

Running parallel with the symbolic conception of quantity are the different space theories (graphic conceptions of quantity). Up to the time of Saccheri (1733) the space of our experience was supposed to be defined exactly by Euclid's Axioms and Postulates, when he studied the foundations of geometry and opened up an entirely new field by asserting that the parallel postulate was a theorem, and that without altering the practical applications the parallel hypothesis could be enlarged.

The outcome of the discussion that followed is that the axioms of geometry are only deductions from our limited experience and define space as we conceive it only. From this idea Riemann (1868) developed his theory of n -ply extended manifoldness, in particular n th dimensional space, and afterwards Klein proved that space may be of four different types—Hyperbolic space; Parabolic or Euclidian space; Spherical space, or antipodal form of elliptic space; Elliptic space proper, or polar form of elliptic space; whose defining properties are the angle-sum of the triangle, and each may be n th dimensional. The Euclidian or Parabolic type of the third dimension is the simplest case of all—but there is nothing to prove our assumption that Euclidian space is the actual space we live in; very probably it is not.

Higher number theories, required in elucidating the properties of functions, and projective properties in geometry require an extension of our theories of space, which extension need not necessarily disturb the present axioms, but add to their power when generalised. For instance all the properties of a three-dimensional space $f(x, y, z)$ would still

hold good if one of the co-ordinates, say, z , was made to vanish or become infinitesimal; then the space would become two-dimensional, and the formulæ correspondingly restricted, not changed in form. Inversely, suppose our space was really four-dimensional but infinitesimally thin in the fourth dimension, the Euclidian axioms would still hold good. There is really no reason why we should consider we are living in a three-dimensional space only, and physical phenomena seem to point to higher dimensions; if a fourth, there is nothing to prevent a fifth, or sixth, in fact n th dimensional, the number theories following suit.

Radio-activity and the subsequent electron theory point to the idea that the dominating energy is motion, probably initially due to what we call heat, or at least that peculiar range of vibrations of which heat is the outstanding feature which appeals most to our senses. Whether we call electricity or heat the matrix-energy is immaterial, it is the mother of all things, even matter. Gradually destroy the energy and correspondingly the matter vanishes. Solidness is a purely relative term—what is ethereal to us might be solid to other beings with enlarged ranges of perceptions.

Time is generally looked upon as one of the fundamental concepts and as being one-dimensional and constant. All or either one of these hypotheses may be false. Time may be a manifestation of the fourth dimension of the real space; in fact Lagrange said that mechanics, where time is the dominating concept, could be regarded as a geometry of fourth dimensions. Again there is nothing to prove that time is constant—that is, that a second of time now is exactly the same in value as a second, say, ten million years ago. Laplace proved that its variation is absolutely unappreciable within measurable time, but that did not prove it absolutely constant, only relatively so. Then again our perception of the phenomena of time is entirely bounded by the range of our senses. Suppose it was enormously quickened for all, we should not notice the difference. If it was quickened for some and not for others the difference would constitute an entirely new physical phenomenon.

It is very probable that space is the great Cosmos-concept which we investigate symbolically by an adequate number-continuum, and which should contain as its attributes the physical phenomena of time, gravitation, light, heat, sound, electricity, &c.—all being simply properties of the real space, which is visualised to us in matter, one of its properties. Supposing space to be really four-dimensional, then if we had a three-dimensional box containing a three-dimensional ball, all in a four-dimensional space, it would be possible to take that ball out of the box without opening the cover, and a hollow indiarubber ball could be turned inside out without slitting it, in other words the phenomena of phantasms. The line of my argument then is: Intellectual human development requires enlarged views of number, space, and time; they have almost become a necessity before the next great advance is made in symbolic logic.

It seems to me that the phenomenon of telepathy has been proved up to the hilt, and that in some of its phases it requires the concept of outside intelligences at work, and that the phenomena of phantasms would only be a logical conclusion of an enlarged conception of the actual Cosmos.

Looking at phenomena from the most general point of view I believe that space is n th dimensional and hyperbolic in type, that time is an attribute of space and has no separate existence, and that number, as a symbolic tool for the investigation of phenomena, should be expressed as a complex, a generalised quaternion, with the n th roots of unity as the units; that matter is only a form of energy, and has no other existence; in fact, that space itself is not a reality, but exists simply as a manifestation of this energy, that our conception of dimensions and type are only practical conventions with the object of reduction to mathematical treatment.

This generalisation would be useless as a practical method of investigation in our world as we conceive it, so that the conceptions adopted by the world answer all practical purposes of mathematical investigation, being an approximation whose difference from the conceivably real is beyond our present method of calculation or appreciation.

Would an enlarged view of space, number, and time, with the consequent more general formulæ in the function-theory, lead to any fresh discoveries of the nature of things in themselves, the meaning of existence?

At present it is believed that the practical phenomena as we know them are bounded by a three-dimensional space of the parabolic type, that time is a separate one-dimensional constant entity, and that number, as a symbolic tool for the investigation of phenomena, is comprised in the quartic number-continuum as shown in the complex x plus iy . What is this universal or Matrix-Energy? Perhaps we have the answer in the saying, "God is a Spirit."

I AM convinced that the dread book of account which the Scriptures speak of is, in fact, the mind itself of each individual.—DE QUINCY.

I DO think that many mysteries ascribed to our own inventions have been the courteous revelations of spirits; for these noble essences in heaven bear a friendly regard unto their fellow natures on earth.—SIR THOMAS BROWNE.

CREEDS AND CREDIBILITY.

MR. SINNETT'S ARTICLE IN THE "NINETEENTH CENTURY."

BY MRS. PHILIP CH. DE CRESPIGNY.

"Nous nous saluons, mais nous ne parlons pas," is quoted by Mr. Sinnett in the current number of the "Nineteenth Century," as the existing relation between Science and Religion; but in "Creeds more or less credible" theology might safely go further than the mere salute. The dogmatist of the old school might possibly avert shocked eyes, terrified at the suggestion of any light to be thrown on anything, but the writer has flung no aggressive controversial gauntlet, nor given utterance to anything likely to jar seriously on any but those who consider there is but one way to Heaven, and that way their way.

The main trend of the article is protest against the blind faith, without any appeal to reason, demanded by the churches in their own rendering of the Christian creeds. This faith the orthodox would claim to be faith in God's revelation, whereas it is, in fact, faith in the assembly of bishops at Nicea in A.D. 325, who decided which writings were to be included in Holy Scripture, and relegated some to the Apocrypha as outside the limits of direct inspiration. The blind unquestioning faith accorded by the majority of professing Christians—when they have any faith at all worthy the name—is not in divine revelation, but in the episcopal rendering of it.

The article throughout is temperate in language, with an underlying strength that can afford to treat the beliefs of others with respect, although at variance with those of the writer. His criticism of the average clergyman, content to remain in complacent ignorance of the developments taking place around him, is certainly well merited, and might be extended to many even above the average. By its deplorable hostility to any advance that may further rend the veil enshrouding its mysteries, and its refusal to face facts, the Church has lost all hope of leadership in the most vital questions with which humanity has ever been in touch. As Mr. Sinnett claims, "even the humblest Spiritualist has realised that life hereafter is accessible to investigation," but that investigation is pronounced by the Church to be presumptuous and blasphemous, an attitude best described in the writer's own words:—

"If it were not so profoundly distressing there would be something supremely ludicrous in the spectacle of a vast organisation whose *raison d'être* is the general human thirst for guidance in spiritual thought, resolutely keeping aloof from avenues of research proved by abundant experience to be richly stored with spiritual wisdom for all who explore them."

His views on the main incident of the foundation of Christian belief would probably find many dissentients. To describe occurrences outside the limit of the natural laws within our present knowledge as merely symbolic, has always proved a simple method to exponents of the higher criticism; but is it justified, when further advance in knowledge of those laws, both physical and occult, has shown so much, previously incomprehensible, to be within the range of reasonable belief? Mr. Sinnett suggests that the death on the cross is not necessarily an historical fact, but an allegory prompted by certain rituals of initiation connected with old Egyptian mysteries. But is it not equally possible that it was the consummation of those allegories, by One a part of Whose mission was avowedly the fulfilment of prophecy? Mr. Sinnett himself refuses to accept the story of the Ascension as symbolic:—

"Many of us know now that natural law even provides for the temporary materialisation of the astral form so that it may become apparent to physical senses. The story of the Ascension thus comes within the range of comprehensible occurrences, even if we make no attempt to interpret it by more profound thinking in another way altogether."

If occult knowledge can thus illuminate an incident so inexplicable to the ordinary reasoning intellect, surely other recorded occurrences of like nature may rouse us to further investigation along the line of occult law, rather than be relegated to the stagnant pool of "symbolism."

So far from being wholly iconoclastic Mr. Sinnett finds hidden wisdom in that final trial of unquestioning faith—trial even to many orthodox Churchmen—the Athanasian creed. As it stands, inviting acceptance on its face value, his summary of it is both witty and to the point: "... it consists of a series of assertions that contradict one another, together with a broad assurance that all who fail to believe them both ways will be damned." But read in the light of his own knowledge of inner laws he can detect—"the profoundly scientific ideas that some exalted teacher of the past must have tried to suggest to some insufficiently receptive mind engaged in the effort to express them." Under his analysis the Athanasian creed becomes one of the more, rather than the less credible, although for its true understanding, as for the understanding of so much that otherwise remains a closed book, the law of reincarnation must first be accepted.

The Virgin Birth, that stumbling block to so many earnest inquirers, is just touched on sufficiently to prove that here again Mr. Sinnett does not take refuge in the "symbolic"

explanation. To anyone with any experience of Spiritualism and its possibilities, there should surely be no difficulty in accepting it as an historical fact.

It is a fine article, finely written, to which this humble pen can do no sort of justice, and the last up to the present of a series of articles on occult matters which have appeared from time to time in the "Nineteenth Century." To Mr. Sinnett has fallen the distinction of being the first writer on Theosophy, including Spiritualism, to whom the premier periodical in the world of thought and current scientific advance has opened its pages. It is indeed an achievement of which Mr. Sinnett's admirers should be proud, and for which all who have the advance of occult knowledge at heart, be it through Theosophy, Spiritualism, or any form of psychic manifestation bringing to us a further realisation of our place in the scheme of cosmic evolution, should be grateful.

SYMBOLICAL PICTURES.

A visit to the exhibition of symbolical paintings by Constanti Cornwell at 88, Brompton-road, S.W., is calculated to remove some unfavourable impressions of that form of art which is described as psychic. Some of the psychic pictures we have seen in the past were such as to make a normal painter shudder at their violation of artistic truth in drawing and their crude colouring. All that could be said for many of them was that they expressed an idea and served a purpose in the minds of those indifferent to the canons of art as normally expressed. The fact that two of these pictures have been shown at the Arts and Crafts Exhibition is sufficient to justify their claim to consideration even by trained artists. Each picture is in its way remarkable. Some of them are really extraordinary in their masses of detail and colour, almost inexhaustible in points of interest, and illustrating some symbolical idea with a rare depth and fulness of suggestion. There are pictures in oil, charcoal, pastille and chalk. We were especially struck with one piece of work, almost unique in its colour design, typifying the evolution of humanity in its approach to the veiled mysteries of spiritual life. A picture which is full of interest to those concerned with ancient civilisations represents a Maya in his garment of feathers with the peculiar typical ornaments. A series of pictures dealing with the legend of Ishtar, the Persian deity, is a feature of the exhibition, but for certain war-weary visitors the chief attraction is the picture "Divine Healing." Some persons assert that they receive real benefit from its influence. There is certainly a benign and reposeful impression to be derived from gazing upon it, a fact, but one of many, testifying to the reality of colour cure which is now becoming so important a feature in modern therapeutics.

THE LATER REVELATION.

We give the following extracts from that remarkable little book, "Christ in You" (a series of spiritual messages) a new edition of which has just made its appearance:—

"You are not an atom, you are the whole. Every true unselfish life lifts the race nearer the Godhead. We are finding channels everywhere, teaching all over the earth by secret ways. Above all things walk by the spirit of God; as you do this more and more you will become conscious of harmony in your surroundings. Keep your hearts full of love to God and to all men, and we will teach you much. If you do not understand what we say, wait; we will teach very simply; but we beg you to realise our teachings in your lives."

"Books, words, letters, are all valueless in themselves. What you call inspiration is the true secret of their value. The spirit by its potency, its subtle vitality, can take any word from any language, on the plane of sense, and use it to convey meanings, to suggest thought, and often to pierce through a wall of sense impossible to the word of itself. Thus the word is only the vehicle or outer shell, hiding either the pearl of great price or a two-edged sword. The Word of God is quick and powerful; it is also sweeter than the honeycomb."

"The Bible has become to you the Book, but I would also have you know that God has inspired men and women with power to reveal, in our own time, even greater things, and ever fresh unfoldings from the heart of life. Above all things, we want you to have the open vision to-day, for greater things are coming, and God is doing wonders among you. Rejoice in the new revelation, abounding in hope. The new will reveal the old to you afresh. Have no doubts. Launch out into the depths of God and fear not. Eternity is now."

Of the book from which the above extracts are taken the Rev. Principal Alexander Whyte wrote: "I am not able, I am not worthy to write a foreword to such a book. I have not attained to its teachings—but I follow after." It is published by John M. Watkins, and can be obtained at the office of LIGHT, post free 2s. 2½d.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks a donation of £5 from "Emma."

THE METHOD OF AUTOMATIC WRITING.

By V. C. DESERTIS.

Most inquirers, when brought into contact with automatic writing, ask why the communications are not much fuller, more detailed, and more exact. They say, "If a spirit can move the hand to write at all, why not much more fully?"

The explanation seems to me inherent in the conversations below. When living at Vizagapatam, my wife and myself made the acquaintance of a young native gentleman deeply interested in occultism. He knew nothing of planchette writing, and desired to try. He certainly knew nothing of our children, or whether we had any. I have no psychic power myself, and can never get the instrument to move. However, we both laid our hands on it, and the following was given:—

Who has a message to give? *Alfred* (naming a deceased brother-in-law).

To whom? *Alice* (my wife's name).

What is it? *Go to England.*

Why? *Gladys is sick.* (A young daughter at home.)

How? *Enteric fever.*

Since when? *June 30th.* (The date was then July 14th.)

Is there anything more? *Trust in God, all will be well.*

What, then, can Alice do? *She can nurse.*

Knowing how often these messages are deceptions, I cabled home, and received a reply that the child was quite well. Mrs. D., who could write automatically, took the pencil. I questioned:

Who are you? *Alfred.*

I do not believe you. Why did you write that? *Alfred is sorry.*

In the name of the most merciful God, speak truly. Who are you? *It is the same person writing.*

In the name of the most merciful God, speak truly. What is your name? *My name is Wali Mahomed.*

Who are you? I never knew you. *I was your servant.*

Why did you deceive us? *I wanted to beguile you.*

But why? *You wronged me.*

If I did I am sorry. But how? *You struck me.*

If I did, you probably deserved it. But if I wronged you, I am sorry. I forgive you. Do you forgive me? Where did you die? *At Sharigh.* (A town some distance from Quetta.)

What of? Answer illegible.

Now, assuming that the communicator was really Wali Mahomed—a dishonest house-servant we had for a few weeks three years previously—who knew no English and could not write, how did the message come? The automatist had absolutely no reason to think of him, and assures me that she did not. So far was he from my mind, that the name brought no recollection at first.

But if the influence is projection of the idea into the subconscious mind of the automatist, it follows that W.M. had (1) to project the idea without words; (2) the subconscious mind of the automatist had to translate it into English; (3) W.M. had to perceive the English reply and repeat the same process with his rejoinder.

This seems quite sufficient to account for the uncertainties and difficulties of automatic writing, involving as it does the degree of receptivity of the automatist, the translation of the idea into such language as the subconscious mind of the automatist has at command, the counter-reception of the answer, and the fact that this process has to be gone through for every query.

It is obvious, then, that nothing can be given for which the corporeal body has no equivalent word.

The above instance is extracted from my book "Psychic Philosophy," but the full meaning has been brought out to me but recently.

SIDELIGHTS.

In a review of Miss Peggy Webling's new book "In Our Street," the "Pall Mall Gazette," after some high praise remarks, "Miss Webling deals discreetly with the psychical problem, but has she any authority for the assumption that a medium has ever been known to reproduce at a séance the voice of the so-called control?" She has.

Mr. F. Bligh Bond was not in any way discomposed by what someone described as the "onslaught" upon him by the learned counsel. There was no real friction—only the clash of ideas. As Mr. Bligh Bond remarked afterwards, "I don't mind a little heat at a meeting of this kind—it shows earnestness."

SUFFERING is the terrible initial caress of God.—THOMAS A KEMPIS.

REINCARNATION.

Mr. St. G. Lane Fox Pitt writes:—

"May I correct a misconception which is conveyed by the quotation from an article by Lady Archibald Campbell in the last issue of *LIGHT* under the above heading?

"The reference to 'walking in a jungle of delusions' is presumably taken from the 'Subbasava Sutta,' a Buddhist scripture translated by Rhys Davids in the 'Sacred Books of the East,' Vol. XI, p. 299. The passage refers to *incarnation* theories generally—that is to say, the notion that human beings are lumps of immortal spirit inhabiting or animating lumps of mortal flesh! The 'Sutta' there deals with the various forms these crude notions take, all arising out of an ignorantly egoistic view of individuality. After enumerating them, the 'Sutta' continues: 'This, brethren, is called the walking in delusion, the jungle of delusion, the wilderness of delusion, the puppet show of delusion, the writhing in delusion, the fetter of delusion.'

"At the same time, Buddhism propounds fully and explicitly the doctrine that until perfection is reached there is *rebirth*, or remanifestation, of 'Skandhas'—i.e., aggregates of personal qualities and potentialities—dependent on the individual's *karma*.

"I would refer your readers, who are interested and wish to know correctly what Buddhism teaches, to Professor Rhys Davids' little book on the subject."

THE TIDAL WAVE OF NEW LIFE

It [Spiritualism] is essentially a religious movement and one which is destined, in my opinion, to affect profoundly the whole future of the world. It is a new wave rolling in from the dim immensity of the beyond, carrying cleansing and freshness to the somewhat stagnant pools into which our present religious systems have settled. God's dealings with man did not end in Judea two thousand years ago, nor does any one book, however sacred, contain all that may be known as to our destiny. It would be dangerous to forecast the effects of so tremendous a phenomenon as a full and new revelation from the next world, but there is reason to hope that it is too great a thing to become a mere sect, and that it is rather destined to leaven all human thought and to vivify all the creeds. It should not be destructive save to the materialist, but it should rather sustain the original inspiration and show that it can be confirmed in so many points that it was undoubtedly in the first instances of supermundane origin. At the same time it will simplify what is unnecessarily abstruse, and will set in its proper proportion much that is merely formal and human—useful enough in its way, perhaps, but assuming in the course of ages far too prominent a position at the expense of the real vital truths behind. The whole earnest world is looking for some religious revival which will make theology more human, which will reconcile it with science and reason, and which will get such a spirit into the world as will make impossible for ever such frightful relapses into the dark ages as that which our generation has witnessed. It is a movement which seemed beyond the power of mortal mind, but it is now clearly developing upon lines where the forces of two worlds can aid in its fulfilment.

—From Sir A. Conan Doyle's introduction to "The Undiscovered Country," edited by HAROLD BAYLEY.

THE Jennens Psycho-Therapeutic Institute will be closed during August.

"As a living, genuine belief is the best of all possessions, so a dead putrifying creed is the most pernicious."—A. J. FROUDE.

PROOF OF IDENTITY.—Let those Christians who say that there is no proof of the identity of a returning spirit *beyond the possibility of a doubt* remember that this foolish statement applies also to the proof of the identity of the arisen Christ. It is about the most disastrous statement that a Christian can make.—CHARLES L. TWEEDALE.

DECEASE OF PROFESSOR WILLY REICHEL.—We learn from our Chicago contemporary, "The Progressive Thinker," of the transition on April 5th last of Professor Willy Reichel. A fearless student of occult lore, he left his native land, Germany, where his studies and experiments had brought upon him the bitter opposition of the clergy and of some members of the medical profession, and in 1900 entered upon a series of travels round the world for the purpose of widening his knowledge of Spiritualism and Occultism. The results of his investigations he subsequently embodied in an interesting book, "An Occultist's Travels," by Willy Reichel, professor honoraire à la Faculté des Sciences Magnetiques de Paris." He will perhaps be best remembered in connection with the extraordinary series of sittings which he held with Miller, the remarkable materialisation medium, which were published in the "Annals of Psychical Science." A striking article from Professor Reichel's pen, "On the Employment of Exposed Mediums," appeared in our columns in April 1913.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. T. Olman Todd. August 4th, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. G. Prior; 6.30, Mr. Horace Leaf. Wednesday, July 31st, 7.30 p.m., Mrs. Mary Gordon.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Lewisham.—The Priory, High-street.—7, Mrs. M. Clempson.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—3, Lyceum; 7, Mrs. Irwin, address and clairvoyance.

Kingston-on-Thames, Bishop's Hall.—6.30, address and clairvoyance by Mrs. Maunders.—M. W.

Camberwell.—Masonic Hall.—11, Miss L. Corot; 6.30, Mrs. A. Boddington.—F. B.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, addresses by Mr. W. F. Smith.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, open circle—discussion; 3, Lyceum; 7, Mrs. E. Marriott. Wednesday, Mrs. E. J. Pulham.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mr. and Mrs. Brownjohn. August 1st, 8.15, Mr. and Mrs. Pulham.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. F. T. Blake, addresses and descriptions; 3.15, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7 p.m., and Monday, 7.45, Miss Butcher, addresses and clairvoyance. Tuesday, 7.45, Thursday, 7.45, inquirers' questions and clairvoyance. Lyceum every Sunday at 3 p.m. All welcome.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M., Mr. T. Olman Todd. August 4th, Mr. Horace Leaf.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,

13, Pembroke Place, Bayswater, W.

SUNDAY, JULY 28TH.

At 11 a.m. ... MR. G. PRIOR.
At 6.30 p.m. ... MR. HORACE LEAF.

WEDNESDAY, JULY 31ST, AT 7.30 P.M.,

MRS. MARY GORDON.

THE CHURCH OF HIGHER MYSTICISM.

22, PRINCES STREET, CAVENTISH SQUARE, W. 1.

SUNDAY, JULY 28TH.

At 11 a.m. ... Mrs. Fairclough Smith,
Continuation of last Sunday morning's Address.

At 6.30 p.m. ... Mrs. Fairclough Smith,
"Psychic Influences."

Healing Service after the Evening Meeting.

HAMPSTEAD MEETINGS on Wednesday evenings are discontinued until further notice.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, JULY 28TH.

Evening, 6.30, Service ... DR. W. J. VANSTONE.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30 (Doors Closed at 7.30), Public Circle, MRS. MARY BROWNJOHN.

"Curative Suggestion," by Robert McAllan.

Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental, physical and nervous disorders, as Insomnia, Neurasthenia, &c.; free by post from the author, Regent House, Regent-street, London, W. 1, and Croydon.

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